

JUST WHAT IS ANTI-DISCRIMINATION ANYWAY???

**Leonard M. Belton
Brenda Toliver-Locke
Office of Anti-Discrimination
Denver, CO**

For purposes of this work, anti-discrimination may be correlated with cultural competency or diversity, anti-discrimination, or desegregation. This paper expounds on previous work constructing a concept of anti-discrimination through four different lenses. Through these lenses, we introduce a series of reactions against discrimination \segregation that progressively reflects a most mature level of cultural competency. Each constructed lense or level of cultural competency is described within one of three paradigms, psychological, sociological, and public policy.

Through this construction we provide inroads into both linkages with, as well as, measurable policy goals for anti-discrimination. As well, the work augments associated offices of anti-discrimination in the definition and establishment of mission, goals, and objectives.

INTRODUCTION

October 16, 1990 is the benchmark date determining the opening of the Denver Office of Anti-Discrimination. This took place through Ordinance No. 623, Council Bill No. 641. The title of the bill reads as follows:

**FOR AN ORDINANCE TO PROHIBIT DISCRIMINATION IN
EMPLOYMENT, HOUSING AND COMMERCIAL SPACE, PUBLIC
ACCOMMODATIONS, EDUCATIONAL INSTITUTIONS AND HEALTH
AND WELFARE SERVICES.**

The City council proposed the establishment of this office as a grass roots, community-based, movement used to accommodate the needs of localcitizens who for various reasons (intimidation, lack of funding, etc.)

**Endarch, Journal of Black Political Research Summer 1997, pp.16-27
Clark Atlanta University, Department of Political Science
Atlanta, Georgia 30314**

found no other more traditional routes, available for addressing discrimination issues, to be prohibitive. Therefore Denver is unique on two fronts in relation to other such offices in the state of Colorado. While Aspen, Boulder, and other local entities in the state of Colorado have their own anti-discrimination offices, their market sector is demographically very different. The Denver office, as stated before, is the only one in its state that addresses issues of sexual orientation. This Denver office also boasts its largest clientele to be comprised of African-American male citizens.

Denver's Office of Anti-Discrimination is modeled after an anti-discrimination office in the city of Seattle, Washington. Perhaps the uniqueness of each of these cities in this arena speaks to a variable which links both of their Chief Administrative Officers (Mayors Norm Rice, in Seattle, and Wellington Webb of Denver). Both gentlemen successfully attended Manual High School of Denver Colorado.

Since 1990, the budget of Denver's Office of Anti-Discrimination has grown from one person (FTE 80% time) to a staff (FTE) of three people. Its budget has at least doubled during this period. Outputs as measured by case loads have more than doubled growing from actual case loads of 50 in 1991 to 106 in 1995. As well, outputs in relation to dollar settlements have increased substantially to a level of \$124,062 dollars.

While the Office of Anti-Discrimination for the city of Denver does claim a line item on the city's budget, it is marginal at best. What makes this organization of interest especially in light of roll-backs in affirmative action efforts of the past? Why would someone even care about a public organization with an annual budget of \$150,000 and three full-time employees? Why would someone care about an organization that yields approximately \$125,000 in compensation for its clients.

Denver's Office of Anti-Discrimination is to be viewed as a forum for those who would not otherwise have an opportunity to speak. It is a forum for those who would otherwise not have chance to air their issues of injustice.

Such community-based, grassroots-based, public organizations, rank up there with one of the major motivations of taxation--the redistribution opportunities from the economically privileged to the economically challenged. This is what equity of opportunity represents.

AN APOLOGY FOR DEFINING ANTI-DISCRIMINATION

According to Graham T. Allison, Setting Public Management

Research Agendas: Integrating the Sponsor, Producer and User, one of the major differences between public and private-for-profit organizations is that public organizations unlike private organizations are challenged to determine efficiency of dollar expenditures. Public organizations have mastered accountability in relation to how our dollars are spent; however have yet to master accounting for how well the dollars are spent.

Vice President Al Gore, Creating Governments that work Better and Costs Less, as well as others propose input and output measures as input for analyzing efficiency. While this approach is still lacking in analytical prowess, it is a viable first step toward financial accountability in the arena of efficiency in public expenditures. The Denver Office of Anti-Discrimination, as well as other public organizations can identify financial, and human capital production inputs and outputs. This provides an opportunity to analyze levels of efficiency.

There are two factors that motivate an equal, if not predominant, emphasis on efficiency in relation to Denver's Office of Anti-Discrimination. First of all the climate surrounding Affirmative Action, with its comprehensive and long range implications, challenge the validity of the provision of opportunity for the underrepresented and the underprivileged.

As well, the increasingly high levels of consumer dissatisfaction with public goods and services motivate as many public organizations as possible to take a more private sector approach accounting for dollar efficiency not usage. It is also important that offices such as this one in Denver, make a case not only addressing issues of equity but also those of efficiency.

THE ANALYSIS: A TRADITIONAL APPROACH

Documentation of inputs through budgetary categories of actual dollars as well as human capital are used in order to determine return on dollar and per capita human expenditure. Such ratios, especially the rate of return on the dollar are traditionally used in profitability assessments in the private sector.

By comparing this office's budgetary line item of \$148,000 to the total financial value of case settlements for 1995 we can get a tangible estimation of the efficiency of the usage of the dollars. This simple analysis lets us know that in 1995, the Denver Office of Anti-Discrimination yielded an 83% direct dollar return on its budget line item.

In 1995 per-capital human resource input (a staff of three) and process case loads for that year (106) we get an average 34 cases handled by

each individual in the office over the course of a year. Thus the Denver Office of Anti-Discrimination yields 83% return on every dollar invested, and a one case per person per week human capital output yield.

While each of these results make a strong case for the existence of this office, they are underestimated. Whenever we discuss public service, we include intangible factors captured by "willingness to pay," and "opportunity costs." As well, there are other general challenges to the process that serve as intangible costs not captured in the budget line item figure but accommodated by the process of serving the public.

In relation to willingness to pay, the clientele served reap social benefits far beyond the 83% return. These are people who while willing to pay for legal council cannot afford such services. While the value of the cases processed equal approximately \$124,000, the value to the customers far exceeds this amount. We remain challenged to find a dollar value for such social benefit. According to Ronald Fisher, State and Local Politics, this is a significant motivation for public service.

THE ANALYSIS: A NON-TRADITIONAL APPROACH

There are other challenges to the process of dealing with anti-discrimination that are identified by the Denver office as they look toward even more improved public service in the future. These challenges include:

- (1) Resolving the cases as quickly as possible,
- (2) Avoiding the costly ramifications of litigation,
- (3) The impact of special interest groups who seek no-file settlements,
- (4) The constant challenge of traditionally proving discrimination, and
- (5) Educating the public regarding the difference between discrimination and unfairness.

It is within the context of these remaining issues that the concept of cultural competency provides a helpful context for defining anti-discrimination. Steven Del Castillo, A Historical Development of the

Principle of Equal Opportunity From Implementing Affirmative Action to Becoming Cultural Competent, provides a definition of cultural competency as one of three dimensions of his Open Systems Model. We visit cultural competency as a unique and independent developmental model.

The Concept

J.L. Mackie, supports the inadequacy of absolutes in his book INVENTING RIGHT AND WRONG. In his work, Mackie makes a strong case for relegating our opinions about anything to ourselves. Why, because each and every person has a set of beliefs and values that, while highly correlated with those of some others, is unique unto oneself. This makes each of us a "micro-culture of one."¹

John Steward Mill once said that in a democracy one individual is feeble. The power of our individual utilities is a function of our ability to coalesce into the utility of the majority.

It is also general knowledge that the ability to adapt to an ever changing environment is a sign of intelligence as well as a key component to survival. A lack of ability is the generally understood reason for the extinction of various life species in the evolution of our earth.

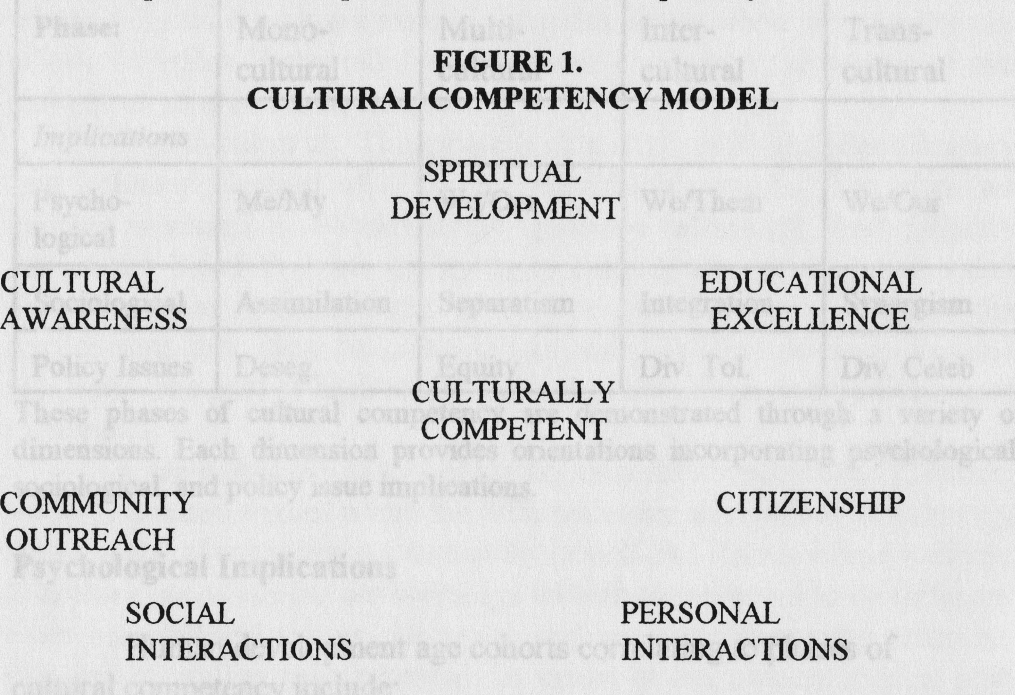
In relation to cultural competency, the incorporation of these observations is interpreted in light of our vastly evolving global economy. Cultural competency postures that while a contextual majority may hold to certain views, these are not necessarily absolute in validity. They may not even be universally accepted by those not within the context of the belief system. In light of this factor, there is a motivation to entertain divergence among majority views.

The ease with which one can analyze, accept or challenge the presuppositions of the contextual status quo is not a linear function. Diunital, as well as valucation theory substantiate that there are multiple measures of this sophistication. Some of the development measures of cultural competence are identified. **SPIRITUAL DEVELOPMENT** measures the enhancement of the participants' understanding and/or acceptance of his or her own limitations. As well, it measures their

¹This term "micro-culture of one" is one which I have coined and use in my lectures in the class I teach, "Public Management in A Multi-cultural Society."

²J.L. Mackie, Inventing Right and Wrong (Double Day Press, 1965).

competence or confidence in trusting phenomena (tangible as well as intangible) beyond their control. **CULTURAL AWARENESS** measures the enhancement of the participants' understanding of their racial, genderal, and classical history from the perspective of the world, the United States, and her local community. **EDUCATIONAL EXCELLENCE** measures the participants' attitude and demonstrates ability to perform in a structured academic arena. **CITIZENSHIP** measures the participants' sensitivity regarding the society outside of her or his local community. The sensitivity includes her awareness of how to prosper within such a society. **COMMUNITY CONNECTION** measures the participants' sensitivity to the importance of the local community in relation to her existence in this society. **SOCIAL AND PERSONAL INTERACTION** measures each participants' sensitivity to her role as a child, student, peer, and a consumer of mass media communication. It also measures each participants' sensitivity to the concept of intimacy, her sexuality, the concept of dating, and the concept of marriage. The following figure is used to crystallize the relationship of these components to cultural competency.



Assumption: Each of the outer modules are aspects of a state of existence. This state of existence is represented by the middle component, indicating a state of cultural competence. A child's proper instruction in each of these seven areas surrounding the centralized state, we believe, is essential in order to attain the status of cultural competence.

Operationalizing The Concept

There are varying phases of cultural competence. They include the mono-cultural, multi-cultural, inter-cultural, and trans-cultural phases. Each phase respectively is a precondition for the next phase. In order to proceed psychologically, or socially along the continuum toward cultural competence, each phase must be adequately resolved. These phases may be discussed from psychological and sociological perspectives, as well as, using policy goal implications. The final attainment of cultural competency, found at the trans-cultural phase of development is possible when each of the three requisite phases are so resolved.

Table 1. summarizes the phases of cultural competency, as well as their psychological, sociological, and policy implications.

Table 1.

CULTURAL COMPETENCY SUMMARY				
Phase:	Mono-cultural	Multi-cultural	Inter-cultural	Trans-cultural
Implications				
Psycho-logical	Me/My	We/Our	We/Them	We/Our
Sociological	Assimilation	Separatism	Integration	Synergism
Policy Issues	Deseg.	Equity	Div. Tol.	Div. Celeb

These phases of cultural competency are demonstrated through a variety of dimensions. Each dimension provides orientations incorporating psychological, sociological, and policy issue implications.

Psychological Implications

Human development age cohorts correlating to phases of cultural competency include:

The mono-cultural phase ranging from birth to three years of age;

The multi-cultural phase ranging from 3 to 8 years of age;

The inter-cultural phase ranging from 9 to 21 years of age; and
The trans-cultural phase incorporating adulthood.

Sociological Implications

Social sophistication, as well as, policy goals are discussed using the same phases of development. While the above summary identifies age ranges in relation to each cohort, the following implications do not necessarily speak to chronological age. Instead they discuss social and policy implications assuming that the requisite resolution of the first three phases of development are not resolved.

Mono-cultural: During this phase individuals relate to one another as if "**the world revolves around me.**" The assumption lies in that there is no other (valid, appropriate, viable, etc.) existence outside for one's own. A metaphor for this phase could be found in the description of an **infant to toddlers world**. At this phase we assume that people will yield to our whims. As adults we are exemplifying this factor when we consider our efforts to speak "baby talk," or otherwise climb into the worlds of our children in an effort to be accepted.

Multi-cultural: This phase is characterized by the **identification and acknowledgment of different individuals\groups**. Too often we indulge in what J. L. Mackie terms "**pathetic fallacies.**" Such fallacies reflect the belief that our perspective, culture, etc., is the most valid. **Ethnocentrism** is an example of such a social attitude. This is the impediment that must be addressed in order for this phase to become resolved. The goal of such resolution is the recognition and acceptance of differences.

Inter-cultural: At this phase not only do we recognize difference, we have reached a point where the differences are acknowledged as having the **potential** of enhancing our own utility or welfare. Here is where we learn to **explore potentials for partnerships with those external to or different from our cultural values**. However, we have yet to master the processes that will crystallize such potential. A model of this process is often seen when two or more different people or groups are thrown together into a crisis. Initially, there are conflicts over difference. However, as time progresses, the differences are resolved or at least set aside for a greater level of survival.

Trans-cultural: This is cultural competency at its best. Here is

where we are not only aware of the value of our differences, but we move toward the operationalizing of such an awareness. The best metaphor describing this phase is "**Star Trek.**" The culture on the **Enterprise** is comprised of a vast diversity of existence, yet they optimize the value of such difference toward a common goal.

Policy Implications

Generally we look at integration as synonymous with desegregation. However, each phase of cultural competence has its distinct desegregation policy goal. While integration is one of the four definitions of desegregation, it assumes an advanced level of cultural competency as a pre-condition for success. While not examples of integration, all of the following summaries are attempts at desegregation.

Mono-cultural: At this phase of societal development, the policy goals attempt to incorporate **subgroups** or divergent cohorts into mainstream society. The qualification for such incorporation would be a **demonstrable propensity to manifest behavioral, and/or attitudinal characteristics of a majority culture.**

Multi-cultural: At this phase of societal development, policy goals would be used to **accommodate a maximum of group utilities** (personal needs, desires, fulfillments). From a political perspective this is the **least efficient** phase to accommodate. It is **expensive to centrally manage** the optimized utilized of vast difference in utility.

Inter-cultural: At this phase of societal development, the policy goals would address our needs to **appreciate the value of difference.** Here is where the usage of diversity training, cultural awareness, and diversity tolerance are used to facilitate the social order (universal attitudes, belief systems) that move us to recognize the need for diversity.

Trans-cultural: At this phase of societal development, the policy goals would be to **foster and/or maintain tolerance for diversity.** Psychological assumptions include self-acceptance, recognition of differences, acceptance of differences, and **valuing difference.**

THE CENTER FOR CULTURAL COMPETENCY (CENTER)

It is the purpose of the Center to provide applied and theoretical inroads to help foster the transition of individuals and groups along the psychological, sociological, as well as political continuum toward cultural competency. This process can be achieved through research, development, and implementation of:

- Diversity Training Seminars, Workshops, and Symposiums;
- Development Behavioral Models using African-American youth as prototypes; and
- Book Chapters, Journal Articles, and Monographs addressing various aspects of the concept.

Some of the products of the Center include:

- Local Diversity Training Project for the Denver Juvenile Justice Task organization (one year in length);
- Local Diversity Training Project for the Conflict Center, located in Denver, CO (half day session);
- Regional Diversity Training Project for the Forestry Department, located in Glenwood Springs, CO (One day session);
- National Diversity Training session for the Managers of American Baptist Homes, Inc. (Three day session);
- Research Development and Implementation of a Behavioral Modification Instrument (enhancing self-esteem) for African American Girls, ages 8-11;
- Various Book Chapters addressing the Issue of Multi-culturalism in the Public Sector; and
- A Book, currently under review, summarizing the Developmental Intervention used to enhance self-esteem.

CONCLUSIONS AND IMPLICATIONS

When we talk about anti-discrimination we may conclude that the word may have various meanings. The definition will depend on the level of maturity in relation to our attainment of cultural competence, (the ability to recognize and maximize the value of diversity).

As we begin to revisit psychological, sociological, and political implications of various phases toward cultural competency, we may also revisit goals and objectives of offices of Anti-Discrimination. Such new discoveries will augment the laboratory we use to analyze the issues associated with desegregation, or anti-discrimination.

BIBLIOGRAPHY

- Del Castilio, Steven. A Historical Development of the Principle of Equal Opportunity From Implementing Affirmative Action to Becoming Cultural Competent. Denver, CO: Hispanic Institute, 1986.
- Fisher, Ronald, C. State And Local Public Finance. Glenview, Illinois: Scott Foresman and Company, 1994.
- Graham, Allison, T. Setting Public Management Research Agendas: Integrating the Sponsor, Producer and User. Washington, D.C.: Office of Personnel Management, 1980. OPM Document 127-53-1.
- Gore, Al, (1995). Creating Governments that Work Better and Cost Less.
- Higginbotham, Leon, A., Jr. World Conference on Remedies to Racial Ethics and Ethnic Economic Inequality. Minneapolis, MN.: Roy Wilkins Center, Hubert H. Humphrey Institute Public Affairs.
- Stillman, Richard J. Public Administration: Concepts and Cases. 6th ed. Boston, MA: Houghton Mifflin Company, 1996.
- City and County of Denver, Agency for Human Rights and Community Relations, Denver Anti-Discrimination Office, Ordinance Pamphlet 1996.
- City and County of Denver, Ordinance 623, Council Bill 641, October, 1990.
- City and County of Denver, Information Sheet for the Office of Anti-Discrimination.
- City and County of Denver, Rules of the Agency for Human

Anti-Discrimination

27

Rights\Community Relations Chapter 28, Article IV Of The Denver Revised Municipal Code.

City and County of Denver Anti-Discrimination Office, Cases Settled From 2/91-12/95.

Leonard Belton is employed by the city and county of Denver. Mr. Belton has presented insights in this area at the Academy of the Business Administration's National Conference in Athens, Greece. Brenda Toliver-Locke is the Director of the city and county of Denver's Office of Anti-Discrimination. and who are affected the most. Denver, Colorado

INTRODUCTION

Homelessness in the United States and in Atlanta, Georgia in particular, has existed for decades. Yet, due to marginal effects, neo-homelessness has become an overbearing dilemma for numerous American citizens. According to Carol L. M. Canton in *Homelessness in America*, America got its first view of the conditions of homelessness during the colonial era.¹ However, although today's homeless population is represented by those who are extremely poor, male, female, single, young, racial minorities, it is still a largely homogeneous group.² They are without adequate funds to secure permanent housing.

Description of Atlanta's homeless population is desperately needed for two primary reasons. First, in order to aid the homeless population via

¹Carol L. M. Canton, *Homelessness in America* (New York: Oxford University Press, 1990), 3.

²Jane B. Shlay and Peter H. Rossi, "Social Science Research and Common-Sensory Studies of Homelessness," *Social Science Review* 15 (1992): 133.